

Wednesday, 31st Oct. composed of delegates from the various churches and Societies within

said association, for the purpose of forming a Domestic Missionary Society.

The meeting being duly organized and a number of resolutions offered, and addresses made in promotion of the object; Voted, That we now proceed to organize a Domestic Missionary Society, auxiliary to the Massachusetts Miss. Society, and adopt the following CONSTITUTION.

1. This Society shall be known by the name of the Old Colony Domestic Missionary Society, Auxiliary to the Massachusetts Missionary Society.

2. This Society shall be composed of all the ministers, and two delegates from each of the churches or Societies in the Old Colony Association.

3. The officers of the Society shall be a President, a Vice President, Secretary and Treasurer, to be chosen at the annual meetings. These officers, with the clergymen belonging to the Society, shall constitute a Board of Directors, who shall appoint from their body an Executive Committee, to transact all the business of the Society not otherwise appropriated.

4. The funds of the Society, after defraying incidental expenses, shall be paid over to the Treasurer of the Massachusetts Missionary Society.

5. The Society shall meet as often as called by the President, and annually on the Wednesday following the last Tuesday in October, when the Officers shall be chosen; the accounts of the Treasurer, properly audited, shall be presented; and the annual report of the Executive Committee received, and when this Constitution may be amended, by the vote of two thirds of the members present.

6. It shall be the duty of each church or Society connected with this Auxiliary, to appoint from two to six local agents, both male and female, whose duty it shall be to solicit donations & pay the same to the Treasurer of this Society.

7. A copy of the Constitution, authenticated by the Secretary, with the names and residences of the officers annually chosen; and also a copy of each annual Report, shall be transmitted to the Secretary of the Massachusetts Missionary Society, immediately after the annual meeting of the Society.

It was then Voted, to proceed to the choice of Officers. The following gentlemen were chosen:

JOSIAH ROBBINS, Esq., Plymouth, President.
HADEN COGGESHALL, Esq., N. Bedford, V. Pres.
WILLIAM EATON, Middleboro', Secretary.
DR. PETER MACKIE, Wareham, Treasurer.

The Board appointed five of their number, as an Executive Committee: viz. Rev. Messrs. W. Eaton, S. Holmes, J. Bigelow, D. Hemenway and F. Freeman.

The foregoing Constitution is substantially the same with that recommended by a Committee of the Parent Society, and published at page 32nd of the last annual report of the "Domestic Missionary Society of Massachusetts." It is here given at length, that such of our readers as may not have received that Report, may become acquainted with the plan on which it is proposed to organize the churches of the several Associations within the State, in aid of Home Missions.

The primary object of the Massachusetts Missionary Society is, to assist feeble churches and repair desolations in Massachusetts; then to extend the charities of our churches to those "who are sitting in darkness," in the Southern and Western sections of our country. Not that this far from this—but that we believe, heaven calls us to begin the work of charity, at home.

Five thousand dollars are needed this year in Massachusetts alone to inspire so much life into feeble churches, as will enable them to send forth their missionaries, and to be sent abroad, let any pious heart tell, when informed of four millions of our fellow citizens, who are living from year to year without religious instruction, at once indisposed and unable to procure it, unless we send it to them.

It is hoped that every Evangelical Association in the State will soon be organized as a Domestic Missionary Society—and that whether they "gather little or much," they will at least make an effort, which will encourage the hands that hang down, and strengthen the feeble knees, while it exhibits a becoming zeal for God. S. A.

REVIVALS.

From the Connecticut Observer.

REVIVAL OF RELIGION IN NORFOLK, CON.

The past year, like those of 1815 and 1821, has been signalized in this region by an extensive effusion of the Divine Spirit. As early as the month of January, a revival of religion appeared in this circumstance, to wit: that many of our churches, which had been in a state of comparative stagnation, were now filled with a general illumination;—and in hope of this, we were exhorted to special prayer, and preparation for such an event. Our hopes were not disappointed. Though nothing very special occurred for a number of months, yet a gradual increase of serious attention on the means of grace, was observable, and members of the church appeared more ready to speak on the subject of religion and more fervent in prayer. And it has since been found a fact, that some who did not indulge hope of themselves for months, began about that time to be the subjects of more than ordinary solemnity. In the course of the winter, our meetings for prayer and conference increased, and hopes were more fully sustained by a considerable number. In March, the Conference of the Churches met with us; and this church with great unanimity and apparent cordiality renewed their covenant in purity, accompanied with a general confession of past unfaithfulness. Some accounts of the scene, as it was among the first of the kind in this State, was published in your pages at the time. The scene was immensely solemn, and was accompanied and followed by the best effects. It required very great previous labor to diffuse among all the members of the church the requisite information as to the object and nature of the solemn act—to awaken, on the one hand, a special attention, and to repress on the other, extravagant anticipation;—and to adjust petty differences and restore cordiality among brethren.

[We here omit a paragraph, which contains a strong testimony in favor of this meeting, and also in favor of the increased labors of lay brethren "in their proper sphere."] The revival has been remarkably still, gradual, peaceful, and pleasant—the most so, I should say, that I have ever witnessed. The remark was frequently made for several months that "we hardly have what would be understood by a revival, but should it continue long enough, we shall think at last we have had a revival." Indeed it was at no time what is understood by a "powerful work." We desire, however, unfeignedly to acknowledge, not only the omnipotence but the peculiar grace of God through the whole of this visitation of mercy. There have been a few who are now propounded, and we expect more will be in due time forced forward—not do we despair of others being yet brought into the kingdom of God before the work may entirely cease.

Nothing could be more inapplicable or groundless than many of the hard speeches which are uttered against revivals at this day, as regards what has come to my knowledge in this and the other churches of the immediate connection in this region. RALPH ESKRSON.

Norfolk, Jan. 10, 1828.

Revivals.—The R. I. Rel. Messenger contains a communication from Rev. M. Potter, of Pawtucket, mentioning a pleasing attention to religion in the neighborhoods of the Natick, Lippitt, Phoenix and Arkwright factories in that state, situated about 12 or 15 miles below Providence. The W. Recorder mentions an extensive awakening in Upper Freehold, N. J.

BOSTON RECORDER.

FRIDAY, JANUARY 23, 1828.

A DIALOGUE ON PERSECUTION.

In one of those towns of Massachusetts, where evangelical Christians and their associates are leaving Unitarian preachers to enjoy a pure gospel, the following scene is laid. The little band had made arrangements for building a house, formed a voluntary parish under the statute, and procured a preacher. They could gain access to no public building where to meet for worship, but assembled in a private house. They were enduring all manner of reproach for conscience' sake; but they were not dismayed, and pursued their course calmly without wavering. Those who were members of the church had laid in a respectful and Christian application for a dismission, that they might be organized into a distinct church. The consideration of this request had been postponed for a short time. Such was the state of things, when the preacher to the seceders commenced his labors. A few days after he called upon the pastor, by whom he was kindly received, and the following conversation occurred.

Mr. R. You are aware, Sir, of the circumstances in which I come into this place, and of my object in coming. As I am preaching among your flock, I have thought proper to call upon you and state to you the principles on which I act.

Dr. R. I am glad to see you, Sir, but I cannot enter upon the subject so as to commit my church. The question about the dismission is pending, and as I know not how they will decide it, I shall say nothing to prejudice their right of deciding it as they think proper.

Mr. R. I do not wish to interfere with that question at this time, I only desire to state to you my views of the general principle, the right of Christians to form societies separate from others.

Dr. R. I am ready to hear you on that point.

Mr. R. These secessions are taking place on both sides. Where Unitarians are a minority, they withdraw. Where Trinitarians are a minority, they do the same. In either case, if the proceedings are regular, the right to withdraw is not disputed.

Dr. R. I cannot admit that the two cases are parallel. I know that Unitarians have seceded from orthodox societies, and formed new ones. But never till they had been deprived of some of their privileges, and rights; never till they had endured some kind of persecution.

Mr. R. My information on the topic is not very extensive. Instances of that kind may have occurred. Will you be so kind, Sir, as to mention an instance or two.

Dr. R. The proceedings in A——— and in G———, were entirely of that character. The Unitarians were absolutely driven to a separation, unless they would surrender the rights which are secured to them by the gospel, and by the constitution of the commonwealth.

Mr. R. Please to tell me how they were driven away.

Dr. R. In G———, the church were generally orthodox; so was their pastor, Mr. J———. Some of the most respectable gentlemen in the place, however, were Unitarians. They were grieved that they could not, on any occasion, hear their own sentiments preached from the desk. When they saw no other resource, they went to Mr. J———, saying, "We are willing to hear you, and aid in your support, on the single condition that you will exchange with Unitarian ministers, and churches, in the same degree. They then said, "We wish for peace and union in the town. If you, Mr. J———, will take a dismission, we will previously engage to the majority of the church and parish, that we will agree with them in settling another orthodox minister, on the sole condition that he shall exchange indiscriminately with all ministers in good standing." Mr. J——— replied as before; and they had no way left for securing their unalienable rights, but to withdraw and form a Unitarian society.

Mr. R. They are not to be censured for withdrawing, if they truly believed the Unitarian sentiments are the gospel of Christ. But as to the matter of persecution, I have one word to say. Now, Dr. R———, in the first place, which of those parties assumed a right which did not belong to them? Mr. J——— is a minister or servant of Jesus Christ. From him he derives his commission, and not from his hearers. His Master alone is competent to give him directions in the discharge of the duties of his office. The Bible contains those instructions. Mr. J——— reads the bible with sincere and prayerful attention, to get his directions. And he seriously believes that Christ requires him not to exchange pulpits with Unitarians. Even if he misunderstands his instructions, still he sincerely believes that such is the express command of his Master. Now must he not keep a good conscience towards God? Must he obey men, or please men rather than his Lord? And when his parishioners demand of him, that he should do a thing so expressly contrary to his convictions of duty, do not they bind his conscience; are not they rather the oppressors?

Dr. R. But where are the rights of the congregation? Are the people to have no voice in selecting the doctrine they will hear?

Mr. R. Certainly they have their rights. They are under no obligation to hear and pay one minister rather than another, before they make a voluntary choice. When a minister is settled, he is bound to preach essentially the same doctrines he did at first, unless he renounces his belief in them. If he does, he is bound to declare that change; & to retire from his charge, if his people desire it. If he continue as he was, when they selected him, they have no right to say to him, "Preach another gospel," either himself or by a substitute. If a minority of such a society are dissatisfied, at the time of settlement or afterward, their duties and rights are the same as in numerous other cases. The majority must govern, and the minority acquiesce. If the minority feel that it is a matter of conscience, or that they are suffering grievous deprivations, or that they may peacefully and regularly retire, and select a teacher and doctrines for themselves, I do not blame the Unitarians at G———, if they retired at last in this manner. I blame them for attempting to be lords over God's heritage, by requiring one of his servants to violate his conscience, and disobey what he sincerely believed to be his Lord's command.

Dr. R. But Unitarian ministers are the servants of Christ too, and get their instructions from him. They believe that a liberal course of exchanges, with all ministers in good standing, is required by their Lord, who is the Prince of peace. Now will you say that orthodox minorities have a right to object to such a liberal course, and separate from such men?

Mr. R. Certainly I do. For the orthodox verily believe that Unitarianism is a false gospel; and that they ought not to attend on its ministry, or encourage others to do it. They do not demand that their Unitarian ministers shall renounce the right to judge for themselves. They simply bear their protest and withdraw. We only claim, in this case, a right which we freely concede in the other.

Dr. R. Well, it is all an unhappy and wicked business, and brought about by this exclusive spirit that has crept into the churches. We are breaking to pieces and going to ruin, for the want of a little liberality of feeling. How easily Mr. J———, for instance, might have made peace in his society, if he had given a liberal answer to his Unitarian parishioners.

Mr. R. But, my good doctor, must the liberality be all on one side? Suppose those gentlemen had been liberal too, and had allowed Mr. J——— the right to think and act as his conscience dictated, and according to his sincere understanding of the oracles of God?

Dr. R. O it is shocking that he should imagine such an exclusive conduct is inculcated in the gospel of peace. Why, Sir, we are all Christians, all ministers of Christ, and ought to live in harmony and love.

CUMBERLAND CONFERENCE, ME.

The 11th semi-annual meeting of this body was held at Gray, Jan. 8th and 9th. Twenty-seven churches out of twenty-nine, were represented; and two more were added at this meeting. Delegates were present from the Conferences of York and Hancock counties. Clergymen and candidates for the ministry, who were present and not members of the Conference, were invited to sit as honorary members and take part in its proceedings.

The Treasurer's Report was read, audited, and accepted. Receipts of the year, \$774 42; Expenditures in aid of feeble churches, \$487 50; the balance, \$286 92, was immediately exhausted by new orders.

Rev. P. Chapin gave an interesting account of his mission to the destitute churches. A Committee reported two resolutions on the promotion of temperance; the first declaring that it deserves the most serious attention of the Conference and the churches. The second recommends to the churches "to make their duty in regard to intoxicating liquors a subject of frequent and earnest prayer, and that each church take such measures as in their opinion will do most to diminish the use of them."—This is as good a resolution as we have seen on the subject. A church cannot pray over the question with one consent, and long remain indifferent to their duty. "The first resolution was adopted by yeas and nays, each individual being requested, as he affirmed or denied, to state any fact or facts, respecting the progress of temperance. This was a peculiarly interesting proceeding, and several important facts were stated, illustrating the practicability and benefits of entire abstinence."

The prayer-meeting, held at 6 o'clock in the morning, was fully attended; some were seen there from a distance of 6 or 7 miles. Exercises by two ministers and three lay brethren. The house was crowded on occasion of the more public performances, which were as usual. We omit a detailed account of them, to make room for some little account of the business meeting; that the churches in Massachusetts and other States, which are connected in conferences, may have an idea of that part of the system which is peculiar to Maine.

Dissertations were read on the following questions: *What can be done to render the intercourse of ministers and members of the churches more interesting and useful to themselves and families?* *What are the principal evils attending the singing in our places of worship? and how can they be remedied?*—Can any thing be done to continue and increase the interest of this Conference?—Is it expedient, that renouncing the covenant be hereafter one of the stated exercises of this Conference? Some of these dissertations were offered for the Christian Mirror by some of the ministers.

The following questions were assigned to different members, for dissertations at the next meeting:—*What can be done by Christians connected with this Conference to increase the interest in domestic missions, and to insure the raising of funds adequate to the wants of the country, and, with the assistance of others, to the wants of the State?* *What can the lay members of our churches do, more than they are accustomed to do, to assist ministers in their parochial duties?* *What has been the progress of temperance for the two last years; and what means have been blessed in producing this effect?* *How ought Christians at large to feel, and what ought they to do in view of the violations of the Christian Sabbath?* *What influence can this body exert against the improper and profane use of the name of Deity?*

The Conference renewed the recommendation of last year, to observe the last Thursday in February as a season of concert of prayer for literary institutions.—Votes were taken to preserve the Dissertations which have been, and may be read before this Conference, and authorizing the Clerk to call upon their authors for copies.

The Mirror contains a detailed Report on the state of the churches, from which we can only take a few interesting paragraphs, and make a general summary.

Baldwin.—This church has been favored with no revival the past year, but complains much of apathy in religion. The Congregational Society has no meeting-house; public worship is held in seven different school-houses, some of which are 14 miles apart. In all the town schools morning lessons, or the principles of Christianity, are assigned on Saturdays for Sabbath studies, have been recited on Mondays. Two union libraries, containing 150 bound volumes each, have been established in distant parts of the parish. There are 4 Bible classes, containing 106 scholars. The Church has 49 children under her particular watch and care. Church members 26.

In Brunswick.—There is a vast diminution in the use of ardent spirits in the town, and especially among the more respectable part of Society. Many have taken the ground of entire abstinence. The improvement in this respect in Bowdoin College, and the noble stand taken by a majority of its students, is truly gratifying. The whole state and prospects of this institution have seldom been better than at present.

The Churches in Brunswick, Cumberland, Danville, Durham, Falmouth, Freeport, Gorham and Gray report no revivals, and but little special attention the past year, and very few additions to their number.

Gorham.—The cause of temperance has prospered beyond the most sanguine expectation of its warmest friends. Ministers, lawyers, physicians, merchants, mechanics and farmers, have begun to act, though they have made no profession or vows on the subject. Many members of the church, and many who are not members of the church, have adopted the scriptural maxim, "Touch not, taste not, handle not." Some of our largest farmers have made known their determination to have no ardent spirits used in their houses or on their farms during the coming season. It is judged that from 50 to 100 men in this town, who were always temperate sober men, have, within 4 months, entered on the practice of abstinence from the internal use of ardent spirits.

[To be continued.]

Sabbath.—The Old Hampshire Post, an Unitarian paper established at Northampton, has a very pointed article against the practice of starting stages on the Sabbath. The writer inquires why passengers cannot wait as well for Monday morning, as for all other mornings of the week. "Sad will be the day, whatever party or opinions prevail, when the Sabbath shall fall into neglect." Springfield Journal.

JUVENILE SOCIETIES.

The Western Sabbath School Visitation recommends the formation of societies, to consist of the youth of a neighborhood from 8 to 16 years, under the superintendence of an adult. They are to meet once a week, for useful reading and conversation, each member to pay a few cents a month for benevolent objects, or for the purchase of a library. One has existed at Utica about four years; which has paid \$75 to the Western S. S. Union, besides numerous other donations to aid destitute sabbath schools, to purchase tracts for gratuitous distribution, and to aid young men preparing for the gospel ministry.

"The society," says the Visitation, "should govern itself. During the meetings strict decorum should be observed. Offenders should be sent home. Freedom of conversation, under proper restrictions, should be encouraged, and pains taken to elicit the views and feelings of the members upon the subjects which come before them." The superintendent should prepare himself, by reading, and by searching for interesting and instructive narratives, &c. No meeting should be held without his endeavoring to enforce moral obligation. The sins to which youth are particularly exposed should be pointed out; and the only way of safety and acceptance continually set before them.

A GOOD SUBSTITUTE.

The Christian Mirror has stated, that there is a Public House between Portland and North Yarmouth, where the passengers in a stage may always find Coffee prepared for their refreshment at the time of arrival, instead of spirituous liquors. One of our friends lately mentioned the same plan in a letter, and expressed a wish that he could find such an accommodation when travelling in the Eastern Mail Stage from this city; when he leaves Boston at two in the morning, and rides near 40 miles before breakfast.—We trust he will excuse us for quoting a few words. "When I returned last from Boston, the mail came out with two full coaches of passengers; and I have not a doubt but every one of them would have been very glad to take a cup of coffee and a cracker. For want of it, perhaps one or two out of the 12 or 15 took spirit. I feel sure that most of our business men in Maine, who travel by the Mail Stage, would patronize this plan, both for their own comfort and a desire to encourage it; and very few of them wish to see a bar and decanters." He further says, the drivers on that route are very respectable men; and doubts not they would also patronize the plan.

Another friend, who is in the habit of travelling, suggests that the friends of temperance might do much good by calling for coffee. He remarks that he has frequently done so, and is always told they have none, for nobody calls for it. Frequent calls would induce tavern keepers to provide it, and have it always warm; and thus the practice might soon become as common, as that has been which it is intended to supersede.—The project is certainly feasible, and no mind can calculate the evil which it may prevent, and the good it may accomplish. We only add, that we have ourselves found the comfort of this beverage on a cold morning's ride to Concord, at the half way house in Lexington; and that we ought more than a year ago, to have mentioned so worthy an example.

Presbyterianism in Buenos Ayres.—The Christian Advocate confirms the statement, that Mr. Parvin has applied for a dismission from the Presbytery of Philadelphia, to form a Presbytery in Buenos Ayres, in connection with Rev. W. Torrey from this country, his academical and theological studies, and the Rev. Mr. Brown of about 12 miles from the city. The Board of Missions of the General Assembly, have voted aid to Mr. Torrey, as a missionary; and have the prospect of engaging another young man to go to the aid of his brethren, to explore the country in reference to further measures (or building up the infant Presbyterian church in S. America. This Board is also negotiating with the Reformed Dutch Church, on the question of uniting together in the support of a foreign mission.—Mr. Parvin has an Academy of 50 scholars, and devotes some attention to a promising female Academy, in concert with Miss M'Nuttin who went out for that purpose. Both schools afford him a support.

OVER-STINT IN PENITENTIARIES.

There are several important questions on this subject:—*Who shall assign the daily tasks? Who shall ascertain when the tasks are to be done, and what shall the convicts do the remainder of the day?* *What proportion of their time ought the convicts to be required to work for the State? What ought to be done with the money which the convicts earn for themselves? If they are allowed to purchase luxuries or groceries for their own use during the week, who shall supply them, and at what profit? What shall be the system of accountability to the Legislature in regard to over-stint?*

Who shall assign the daily tasks?—The Directors or Inspectors are generally a body of three or five individuals, who do not reside at the Prison, and seldom meet there, except in cases of emergency, often more than once a week, and therefore cannot be supposed to know with sufficient minuteness the capacity of the convicts, to assign the daily tasks on equitable principles.

The Warden, also, is much occupied with the general executive business of the Prison, and is not in any one shop long enough to understand the capacity of each individual in all the shops with sufficient accuracy to say how much labor each convict ought to perform. If he does it, he must do it on the representation made to him by the overseers in the shops. The Warden cannot do it from personal knowledge.

The overseers of the shops are the persons who must say how much the convicts shall labor for the State, and how much for themselves and others who receive the benefit of over-stint. To assign the task on equitable principles, they should, therefore, be men who will be impartial and just to the convicts, and very faithful to the interests of the State. As the number of overseers in a large prison varies from ten to twenty-five, it may be difficult to obtain all those qualities of character in them which would make the public feel that they were individually qualified to say how much work the convicts should do for the State, and how much for themselves and others.

Who shall ascertain when the tasks are done, and what shall the convicts do the remainder of the day?

The overseers of the shops, and not the warden or directors, can be present to ascertain whether the task is done and well done. This is not an easy duty, for work done in a hurry, as task work or job work is usually done, is seldom well done. And after the task is done, shall the labour of the convicts during the remainder of the day, be voluntary, or not. If voluntary, as is usually the case, where over-stint is allowed, how shall the disorder consequent upon idleness which ensues, be prevented.

What proportion of their time ought convicts to be required to work for the State?

This question would be answered very differently by twenty or thirty overseers of shops in a Penitentiary. And these answers would depend on so many circumstances, arising from the diversity of character in these officers, and the use which was to be made of over-stint money, and

the degree of favour or regard, or the opposite, which convicts had obtained with the overseers, that the decision might be as desultory of justice and impartiality, as of proper regard to the interests of the state.

What ought to be done with the money which convicts earn for themselves? Shall any part of it be allowed to them in groceries. If so, what part?—Shall any part of it be sent to their families? If so, who shall examine the claims of the family, and see the money safely transmitted to such families as are entitled to receive it? Are there not many convicts whose friends are tenants of the polluted districts of large cities, and how shall the evil be prevented of transmitting money from convicts to harlots? Shall it be expended in any case, as the committee of the Legislature in February, 1826, say, "IT HAS FREQUENTLY BEEN EXPENDED IN OBTAINING SOLICITORS TO PROCEED FOR PARDON." A member of the Legislature during the present session has had occasion indignantly to reject a proffered bribe from a convict, who offered him over-stint money amounting to about \$100, if he would procure his pardon.—An officer of the prison states that hundreds of dollars have been appropriated from over-stint money at Charleston for the purpose of changing the operations of law.

If they are allowed to purchase groceries for their own use during the week, who shall supply them and at what profit?

If the allowance in this way be twenty-five cents a week, as at Charleston, the number of convicts receiving it be two hundred, then the supply is worth twenty-five hundred dollars a year, and if fifty per cent be made on the articles, then the business is worth to the person making the supply, twelve hundred and fifty dollars a year. Shall the privilege be taken by the State, or allowed to an officer of the prison, or a grocer?

What shall be the system of accountability to the Legislature in regard to over-stint?

If it amounts to \$4000 a year, as at Charleston, according to the statement of Messrs. White, Leland and Sumner, to the last Legislature, or if it amounts to a sum equal to the whole expense of the Institution to the State, during the year, i. e. to more than \$6000, as is probably the fact, since the over-stint allowed to less than one half the men exceeds three thousand dollars, then the sum is so large, that unless the system of accountability is very thorough, the money may be appropriated strangely, and in the lapse of years, and in the use of forty or fifty thousand dollars, there might be great temptations to evil, especially since the persons to whom the money belongs are in prison, and not restrained in many cases from improper acts, by regard to character or fear of punishment.—Boston D. Jide.

For the Boston Recorder.

HARVARD COLLEGE.

I have now preserved a silence of some weeks, because I wished to learn, before making any further communication on the subject, the effect of the Hollis Professor's very extraordinary denial, on the public mind. This has not yet what I anticipated. I have conversed with gentlemen from different parts of the Union, and in the various professions, and have heard nothing but one general burst of astonishment. For unmanly evasion is certainly not to be viewed as without a parallel on the annals of our ecclesiastical history; and I pray God it may never have a companion. His record, and there let it stand as a beacon to warn men against the artifice and pretensions to which error will drive its votary—the extreme difficulty of maintaining frankness and integrity in an office entered under circumstances which should make the conscience of a good man ache. Let it stand on record till it has accomplished the object to compass which the Professor has been left to his adventure his character; then, for the honor of the College, and for the preservation of an honest integrity among the students, let it be eternally blotted from memory and "forgotten."

Does the Professor imagine the public have lost their eyes? That he can impose on the children of the Puritans as will? It will certainly prove a delusive, it may be, fatal imagination. The editor of the Register, indeed, strong alone blind on the subject of the Professor's Unfaithfulness, and determined to persevere in the disease as far as possible among his readers—this is his boasted religious journal, and he seems not a whit the wiser for his three years' pupillage under the Professor. Three years in the Professor's Theological School, and yet has not ascertained his views on so momentous a subject as the future condition of the world!

Whether this is owing to the negative manner of instruction, and the carelessness to conceal the hand which he has placed on the scale, or to the dullness of the former, I pretend not to decide. But the whole community, I would remind him, have not been moulded at the Cambridge Divinity School. It is not greatly misinterpreted the moral sense of the public, the Hollis Professor must specially make some explanation, or he will find himself a weight of lead which even the strongest of Unitarianism will be weary of bearing.

I have documents in my possession by which I can satisfy the public, I presume, on all the points proposed by an "INQUIRY" in the Recorder of last week. I shall accordingly next week present authentic documents by which the orthodox evangelical views of the pious and noble Hollis are put beyond a doubt, and consequently will not suffer after disappointment and grief, he would have viewed the present perversion of his sacred legacy; his other inquiries I shall answer from time to time, as opportunities offer.

HOLLIS.

BANGOR THEOLOGICAL SEMINARY.

The undersigned solicits the attention of the benevolent to the urgent necessities of this Seminary. He is happy to learn that the change which has taken place in its character, making it purely a Theological Institution of three years' course, with a preparatory department, has the approval of its former friends, and has removed of persons to its liberal patronage, which before existed in the minds of some, who have been liberal in their charities to other benevolent objects.

The funds of this Seminary are small; the whole amount is not more than \$12,000. The annual interest of this sum is \$720. The annual expense amounts to more than \$3000. Of course, its support for the present, must depend principally upon annual subscriptions and donations; and these for the last two or three years, have been considerably diminished; so that it is now involved in debt, for the support of its instructors and beneficiaries, and for a building, partly finished, for the purpose of accommodating the students with a convenient place for boarding, and with rooms.

This Seminary is located near the centre of Maine; a State containing about four hundred thousand inhabitants, scattered over three hundred and fifty towns and plantations, having not more than one hundred settled ministers of the Congregational order, leaving, probably, more than two hundred towns and plantations, and a large number of feeble churches, destitute of pastoral ministrations, of the word and ordinances of God. Many of these destitute societies & churches are looking to the Seminary for preachers.

Those who have had the principal agency in continuing its operations are conscious that they are engaged in the cause of God. The difficulties through which they have been assisted by the Great Head of the Church, and His blessing on their feeble efforts, encourage them to go forward, trusting in the Lord, and through his influence, in the liberality of those whom he honors as instruments of promoting his cause. God has owned and blessed this Institution. It has sent out forty-six preachers in seven years. About one fourth part of the settled ministers in Maine of the Congregational order were educated at Bangor, besides about one third of the whole number that have been ordained, have been settled in other States. Powerful revivals of religion have taken place, and probably more than one thousand souls, by the grace of God, have been saved by the preaching of the word, and the ministrations of the word and ordinances of God. It is exerting an extensive and increasing moral and religious influence, in a State embracing a territory nearly as large as that of all the other New England States, and rapidly filling up with inhabitants.

The principal part of a subscription of \$12,000 for a Theological Professorship was procured in Maine; but the people of Massachusetts, Connecticut, Vermont, N. Hampshire, as well as of Maine, have liberally contributed for the annual support of this Seminary. Their liberality is still needed, and will be until permanent funds can be obtained.

The object of this circular is to obtain some immediate pecuniary aid to meet the present necessities of the Seminary, until the Board can take efficient measures to procure a permanent fund. And relying on the blessing of Him who moves the hearts of men to benevolent exertion, and rewards them for that exertion; it is confidently believed that this infant Seminary, for which many deep anxieties have been felt, and

my prayer approbation, those who are benevolent doing good.

We are proprietors of the Recorder after the fashion of the Times, and have made no small effort to do so.

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POETRY.

For the Boston Recorder.

ADDRESSED TO DEATH.

We, sons of earth, all gay with beauty,
And all bright with glory,
Ne'er wish to see thy countenance,
Thou dark-browed haggard monster!
Or hear the moans which tremble in thy hollow voice,
Or feel thy icy touch!
Were our arm nerv'd with strength
Quite equal to a conflict,
We'd snap thy bow in twain,
And dip thy deadly shaft,
Which oft has quiver'd in a gentle bosom,
In endless life. But ah!
Threats will ne'er disarm thee! Can flattery?
Thou speed thy sable pinions
To an unwelcome, and unblest,
Where, being, stung by the ill of life,
Would have been a friend,
For their release adventuring.
O dost thou choose, bend thy dark course
To where thou ne'er hast had domain;
Thou might'st be a form so novel,
That with promise of a world
Of sweets unwithering, and hopes unlighted,
Many would yield in gladness to thy chill embrace.
We beg thou would'st depart;
For pleasure's bower is rear'd,
And joys unfeigned, untried,
Wait to bless us. This bower,
With aim insidious we've seen thee enter,
And find a bitter dreg,
In a pure draught of bliss,
And in a moment quell the notes
Of sportive mirth, and frantic revelry.
And honor's crown too,
Beautified thick with diverse gems,
Solicits our acceptance;
And fame, with lifted pen
Would write our name
With things immortal;
Therefore, away, away! stern foe!
For we have seen thee crush
The aspiring hero, and ardent wish,
To leave a name with glory brilliant.
And see, whose shiv'ring hearts
Ne'er stray'd in thought beyond us,
But who with eager toil
Have grasped the shining ore,—or see,
Whom wealth has wrapped in costly covering,
Or strew'd with hand profuse,
Scenes, with art and nature beautiful,
Or gathered from the earth or ocean,
Delights to charm, or comforts to sustain,
Ne'er wish thee, bold intruder!
For with a tyrant rod we've seen thee
Sever gold and man, and thrust him
In the deep damp prison!
We've heard thee call at hour untimely
On him, whose lofty dome, whose splendid retinue,
Whose sumptuous table, and whose gorgeous robes,
But added triple poignancy to puns
Which twice themselves with thy embrace.
And we, whom soft and gentle hands
Have bound in one, ne'er wish thee,
For with a rule unfeeling thou,
We've seen thee cut the tender tie,
And hurry from the embrace,
One precious and beloved.
But oh! Destroyer cruel! if the snit
Which we in concert bring is spurned,
And still thou wilt delight
To satiate and gorge on human victims,
Who say they're pilgrims,
And seek a "better land."—Yes,
Ye, Sons of God, do bid thee hail!
For from this "better land," a glorious ray
Has formed a pathway bright, of living faith
Unto our bosoms; therefore,
With strong desire we beg
Thou wouldst dissolve our day,
That we with angel wing,
May spring from hence, and view
In vision clear, the Country
Whence it emanates.
Death! greedy Death! we know thee,
And thy attendants grim!
We've seen thy gloomy pomp,
But we ne'er fear thee,
For thy sting is pointless,
And victory is ours,
Through Him who died!

MISCELLANEOUS.

THE WEARY FINDING REST.

The following affecting story was related by Mr. Dudley, an Agent of the British and Foreign Bible Society, at the 13th Anniversary of the Birmingham Sunday School Union, in the month of April last.

In the county of Kent lives, or lived, a clergyman and his lady, who took a very active part in the Sabbath school connected with his church. They had in the school a boy, the only son of a widow, who was notoriously wicked, despising all the earnest prayers and admonitions of the clergyman, who out of pity for his poor widowed mother, kept him in the school eighteen months; at length he found it absolutely necessary to dismiss the lad as a warning to others. He soon after enlisted as a soldier in a regiment that was soon ordered to America, it being during the last American war. Sometime after, the poor widow called upon the clergyman, to beg a Bible of the smallest size. Surprised at such a request from an individual, who was evidently on the verge of eternity, and who he knew had one or two Bibles of large print, which she had long used to good purpose, he inquired what she wanted it for. She answered, "A regiment is going out to America, and I want to send it my poor boy; and O! Sir, who knows what it may do!" She sent the Bible which the clergyman gave her, by a pious soldier, who, upon arrival at their destination, found the widow's son the very ringleader of the regiment in every description of vice: after the soldier had made himself known, he said, "James, your mother has sent you her last present." He replied in a careless manner, "Ah, is she gone at last? I hope she has sent me some cash." The pious soldier told him he believed the poor widow was dead; but, said he, "she has sent you something of more value than gold or silver, (presenting him with the Bible); and, James, it was her dying request, that you would read one verse, at least, of this book every day, and can you refuse her dying charge?" He said, "Well it is not too much to ask, (opening the Bible). So here goes the words, 'Come unto me all ye that are weary and are heavy laden, and I will give you rest.' Well, said he, "this is very odd. I have opened to the only verse in the Bible that I could ever learn by heart; when I was in the Sunday school, I never could, for the life of me, commit another. It is very strange! But who is this me, that's mentioned in the verse?" The pious soldier asked if he did not know; he replied, that he did not. The good man then explained it to him; spoke to him of Jesus, exhibited the truths and invitations of the Gospel. They walked to the house of the chaplain, where they had further

conversation; the result was, that from that hour he became a changed man, and was as noted for exemplary conduct as before he had been for his wickedness.

Sometime after his conversion, the regiment in which he was, engaged with the enemy, at the close of which the pious soldier, in walking through the field of blood, beheld, under a large spreading oak, the dead body of James, his head reclining upon his Bible, which was opened at the passage, "Come unto me all ye that are weary," &c. Poor James had gone to his eternal rest. Mr. Dudley said he had frequently held the Bible in his hand; there were not less than fifty pages stained with the blood of poor James. How encouraging, said Mr. D. is this for Sabbath school teachers to persevere; for should there be but one seed sown, it might, as in the case of the widow's son, produce a plentiful harvest. The only verse he ever committed to memory, was the means in the hand of the Holy Spirit, in bringing him out of darkness into marvellous light; and James is now, we trust, joining the song of the redeemed in Heaven.

N. Y. Tract Mag.

From the Vermont Chronicle.

TO THE CHURCHES.

It is said that during our revolutionary war, I rather think our early Indian wars, on a certain occasion, a company of men were to pass a narrow defile in possession of the enemy. As an obstinate conflict was apprehended, the troops were assembled in the presence of an energetic, faithful, godly Chaplain, who commended them with apostolic earnestness to the protection of Almighty God. They marched, and had scarcely entered the pass, when they were so furiously attacked that they made a pause, and called for the chaplain to pray again. "No," said the man of God, "we have prayed, and now is the moment to act. Prayer! march!" The enemy were quickly routed.

Some members of churches are very good to pray, but very poor to act. But prayer is only preparation for action. Thinking is more noble than reading; but acting is more noble than thinking. Prayer is above reading, but Godlike action is more noble than all. I would suggest then that some of our churches change one prayer meeting into a meeting exclusively preparatory to acting. Let a few members of the church assemble, once a week for an hour, to ask how they can do the most good. What new plan can be laid for the spiritual benefit of others. What particular tract will be most useful for such an individual, or for the whole church? What particular person or class of persons ought to share most in our supplications for a given time? Who can, with most propriety, go and converse with this or that one? How can we best promote the Sabbath school? Who ought to take a religious newspaper that does not? How can we get up a meeting of the church, or others, and pass a "Blooming Grove" resolution respecting the Sabbath? Can we do any thing to check the evils of intemperance? Can we do any thing to aid missions, &c.? Can we effect greater union, more systematic and harmonious action in the church? It would take all the day to tell what this little company ought to talk about. Let it be composed of those that love to do good—let it continue one hour—have no reading except about some plan for acting—no general religious conversation—no prayer, except at the close, to ask God for courage, energy, zeal, purity, and charity, in acting.

J. M.

AN ANTIDOTE TO DULL PREACHING.

But first, O complainer of tedious sermons, let me ask you a few questions, and then I will suggest the remedy.

Whether you do not rise later, instead of earlier, on Sabbath morning than on any other in the week?

Whether you do not eat more, instead of less, at least in proportion to the exercise you take on that day; and consequently,

Whether you do not bring with you more drowsiness to divine worship than to your weekly business?

I never see a congregation here and there falling asleep and dozing under the pulpit, and then waking up at the close, to complain of the dullness of the preacher, but I think of the physician's advice to the luxurious citizen: "You must eat less, or exercise more, or take physic; or be sick."—Physic and exercise are not remedies for the Sabbath; but you must rise earlier and eat less, or you will not do dull preaching.

"Sloth casteth into a deep sleep," and "the full soul loatheth an honey comb."

The preacher has come to contend with in the natural stupidity of the heart: it were hard to require him to overcome not only your spiritual sloth, but your physical lethargy added to it, to expect of him to preach with liveliness and interest, when you have unseasonably slept away the interest of his discourse on your couch, and tied yourself with dullness at your table.

Exercise therefore the self-denial which the day requires of you, and not only shall you bring to the house of worship an approving conscience and a cheerful mind, but you shall make the preacher seem to be more interesting than he was wont to be; he shall never be so dull but your wakeful mind shall find something in his sermon, or, at the least, in the hymns & scriptures which he reads, and in the sacred associations of the place, upon which you may meditate with profit, and say it is good for you to be there.

Christ. Spec.

For the Boston Recorder.

A CALL FROM THE COUNTRY.

The late signal achievement of the Allied Powers in destroying that murderous fleet which has long been scattering fire-brands and death along the shores of unhappy Greece has again exulted upon the mountains of that desolate land the beams of hope. Yet famine, which ever follows in the train of war, is now carrying its work of desolation with more unmitigated fury, than it has been even by those merciless myrmidons. Upon this land misery has of late taken up her abode, and here she delights to revel. From the plains of the Morea is heard the "voice of a very great and very sore lamentation." Her once fertile fields are now strewn with the lifeless victims of famine. The young and beautiful, the aged and decrepit, the sick, cold and nakedness, are perishing together. The mothers and daughters of Greece again extend their beseeching hand to America. Their imploring cry, shall not be unavailing. Mr. Miller, in a late letter to the Greek Committee of New York, speaking of the supplies which we have already sent, says, "I have given them to thousands who were reduced to the last pangs, and had no hope beyond starving, if it had not been for the timely relief afforded them by your benevolent countrymen. In many of the churches the Greeks have ordered prayers to be said for those who have so nobly contributed to relieve their sufferings." Now let a trusty agent be chosen in Boston, and duly authorized to receive contributions, and we in the inland towns will soon furnish something more substantial than words of sympathy. A kind Providence has filled our barns with plenty, blessed with our "baskets and our store." The warm hearts of our countrymen already beat with the desire of sending joy and gladness to these habitations of sorrow. A depository would soon be replenished from our granaries and our purses. They who minister at the altar of our holy religion, will rouse themselves at once to plead the cause of humanity. The prospect that Greece will soon be free is now highly encouraging; but thousands must yet lie in their blood before peace can be restored. And famine, more to be dreaded than the Turkish scimitar, now takes its ghastly and resistless way, amid her habitations. Against this fell enemy, Greece cannot offer the least resistance. But we can arrest his venomous career, and snatch the victims from his grasp; and fearlessly do we pledge ourselves that we will do it, if the friends of humanity in Boston will be the recipients and distributors of our bounty. TOBAC.

CONCERTS.

Several concerts of sacred music, chiefly of dramatic character, have been recently advertised in N. England. In the present state of the art, great care is necessary to secure the production of legitimate effects. It is easy to set the multitude agape, and make them praise the music; and it is often easy to call forth tears of sensibility. Yet all this is often done—strange as the assertion may seem—directly to the disparagement of the best interest of sacred music. People, as in listening to great preaching, may here be induced to stare at wrong objects, and to shed tears of mere unproductive sentimentality. The directors of concerts should look well to this subject, if they desire to exert a proper influence over the minds of their hearers. Concerts might be made greatly instrumental in forwarding the interests of church music; but that they have often confounded the distinction between worship and exhibition, is a fact too notorious to be denied. A volume would fill to show the importance of this distinction.—W. Rec.

GOOD EXAMPLE.

A minister of the gospel writes thus to the Editor of the Connecticut Observer.

"I have within two days, as opportunity offered presented the claims of the Connecticut Observer to the patronage of our order. Seven persons gave their names as subscribers, in addition to those already obtained in this place. I was rather agreeably disappointed at the ease with which I obtained them, considering the size of my parish, and the number of other papers already in circulation amongst us. From the experiment I have made, I am satisfied were others in my situation or in a private one to pursue the same course, the patronage of the paper would be more than doubled. And I think that ministers of the Gospel or private Christians would be profitably employed in devoting so much time, or embracing such opportunities as might accomplish this object. For having read the paper with satisfaction since its commencement, especially during the past year, I consider it to be a valuable auxiliary to the cause of Christ at large; and to contain much that serves to defend the doctrines of our pilgrim forefathers. I think that copies circulated throughout our parishes are calculated to advance that cause, which it should be the great object of every faithful minister to promote, both in and out of the sacred desk."

JUVENILE.

From the Juvenile Miscellany.

MY MOTHER'S GRAVE.

"I had a mother once, like you,
Who o'er my pillow hung,
Kissed from my cheek the briny dew,
And taught my faltering tongue.
But then, there came a fearful day,
I sought my mother's bed,
Till hands hands torn me hence away,
And told me she was dead."

L. H. S.

It was thirteen years since my mother's death, when, after a long absence from my native village, I stood beside the sacred mound, beneath which I had seen her buried. Since that mournful period, great changes had come over me. My childhood years had passed away; and with them had passed my youthful character. The world was altered to me; and as I stood at my mother's grave, I could hardly realize that I was the same thoughtless, happy creature, whose cheek she so often kissed in her excess of tenderness. But the varied events of thirteen years had not effaced the remembrance of that mother's smile. It seemed as if I had seen her yesterday—as if the blessed sound of her voice was then in my ear. The gay dreams of my infancy and childhood were brought back so distinctly to my mind, that had it not been for one bitter recollection, the tears I shed would have been gentle and refreshing. The circumstance may seem a trifling one; but the thought of it, even now agonizes my heart,—and I relate it, that those children who have parents to love them, may learn to value them as they ought.

My mother had been ill a long time; and I had become so much accustomed to her pale face, and weak voice, that I was not frightened at them, as children usually are. At first, it is true, I had sobbed violently—for they told me she would die; but when, day after day, I returned from school, and found her the same, I began to believe she would always be spared to me.

One day, when I had lost my place in the class, and done my work wrong-side-outward, I came home discouraged and fretful. I went into my mother's chamber. She was paler than usual, but she met me with the same affectionate smile, that always welcomed my return. Alas, when I look back, through the lapse of thirteen years, I think my heart must have been stone, not to have been melted by it.

She requested me to go down stairs, and bring her a glass of water—I pettishly asked why she did not call the domestic to do it. With a look of mild reproach, which I shall never forget, if I live to be a hundred years old, she said, "And will not my daughter bring a glass of water for her poor sick mother?"

I went and brought her the water; but I did not do it kindly—Instead of smiling, and kissing her, as I was wont to do, I sat the glass down very quick, and left the room.

After playing a short time, I went to bed without bidding my mother "good night;" but when alone in my room, in darkness and silence, I remembered how pale she looked, and how her voice trembled when she said, "Will not my daughter bring a glass of water for her poor sick mother?"—I could not sleep; and I stole into my chamber, to ask forgiveness. She had just sunk into an uneasy slumber, and they told me I must not wake her. I did not tell any one what troubled me; I stuck to my bed, resolved to rise early in the morning and tell her how sorry I was for my conduct.

The sun was shining brightly when I awoke, and hurrying on my clothes, I hastened to my mother's room.

She was dead!—She never spoke to me more—never smiled upon me again—and when I touched the hand, that used to rest upon my head in blessing, it was so cold, it made me start. I bowed down by her side, and sobbed in the bitterness of my heart. I thought then I wished I could die, and be buried with her; and old as I now am, I would give worlds, were they mine to give, could my mother but have lived to tell me she forgave my childish ingratitude. But I cannot call her back; and when I stand by her grave, and whenever I think of her manifold kindness, the memory of that reproachful look she gave me, will "bite like a serpent, and sting like an adder."

"EATING TIME."

Six days thou shalt work, but on the seventh day thou shalt rest:—in eating-time, and in harvest thou shalt rest.—Exodus, xxxiv, 21.

It is probable many readers may consider eating time in this passage, as referring to the time when the corn begins to appear in the ear. Lest any readers of their Bible should be misled by such an interpretation, they may be informed that eating is an old English word for plowing; and that the original Hebrew word, *charath*, here used, is in other passages, rendered to plow.

"The plowers plowed upon my back." Psalm cxviii, 13. "He will set them to ear his ground, and to reap his harvest." See also Gen. xiv, 6. Deut. xxi, 4. Is. xxx, 24. These remarks may help us to rectify a mistake in Bailey's Dictionary, sixth edition, in which eating time is explained to be harvest; notwithstanding he says, just before, very rightly, that to ear, or are (from the Latin *arare*) signifies to till, or plow the ground. Tremellius and Junius translate eating time, by *in ipsa aratione, plowing-time*.

LITERARY AND SCIENTIFIC.

From the Journal of Commerce.

JAHN'S ARCHAEOLOGY.

Translated from the Latin, by Thomas C. Upham, Professor of Moral and Intellectual Philosophy and of the Hebrew Language in Bowdoin College.—Second Edition—8 vo. pp. 573. Andover, 1837.

We are glad to find that Professor Upham has, thus early, given to the public a second edition of his translation of this able and deservedly popular work. We wish for no better evidence of the high value of Jahn's Archaeology, than we learn from the fact that in less than five years, not a copy of the first edition was to be had in any book-store in the country. The author of the original work is Dr. John Jahn, formerly professor of the oriental languages in the University of Vienna.

It at first extended through five octavo volumes & consequently was found too expensive for common use. After many solicitations to that effect, it was abridged and translated into the Latin by Dr. Jahn and printed in one volume. At the request of Professor Stuart of Andover, Professor Upham made a translation of this abridgment, and it was issued from the Codman Press in 1833. We now have before us a second edition with many valuable additions.—Professor Upham says in his preface, that he has ventured in this edition, to assume the responsibility of translating and inserting, from the original German, those observations which promised to instruct the English reader. We are glad that he has done this—for we are confident, that these additions have given an additional value to the work. The Edition is also accompanied by an accurate index of all the passages illustrated or alluded to. For the index the Translator acknowledges his obligations, to the interest taken in this work by Mr. Smith Travers of the City of Washington. It is made out with great care and labor and forms an important part of the work. We cannot doubt that this volume will be found in all respects, a valuable assistant to every biblical student in acquiring a knowledge of the Holy Scriptures. And it is with pleasure, that we notice, that Mr. J. Leavitt, Theological Bookeller, 132 Broadway, has thus early received from the Codman Press, a full supply of the above work, for the New-York market.

Williams College, (Mass.)—This Institution presents to parents many attractions. Its nearest city, Troy, is 36 miles distant, a circumstance much in its favor, considering the influence of cities on the morals of youth. It is located in a beautiful and healthful valley in the north western part of Massachusetts. The inhabitants of the town are much refined; & what is of great importance, religious. The vices and profligacy of modern days seem not as yet to have obtruded themselves into its peaceful valley. Its President needs no eulogy to make him known. There are, besides, three Professors, well known as successful teachers, and two tutors. Its libraries are not select and large. Expenses rarely ever amount to more than one hundred and twenty dollars a year.

It has sent more ministers, according to the number of its graduates, into the vineyard, than any other American College; of this number were Mills, whose bones are now sleeping among the corals of the ocean; and Hall, whose remains lie mouldering under eastern skies. Its alumni are now guiding the councils of many of our states, and shining in our Senate houses and forums.

Memoir of Rev. Jeremiah Hallock.—We learn from the New-York Observer, that the Memoir of this venerable and devoted minister, by Rev. Cyrus Yale, of New-Hartford, will be put into the hands of the printers in five or six weeks. It is to be a duodecimo, of about 300 pages.

Harvard University.—The Hon. Thomas L. Winthrop has been elected a member of the Board of Overseers, in the place of the Hon. W. Phillips deceased.

Improved Ship Windlass.—A beautiful ship called the Morea, was launched a few days since from the yard of Mr. P. Robertson, at Charlestown—the workmanship and model of this vessel, reflect much to the credit of her worthy and industrious builder. This ship is owned by Mr. William Eager, of this city, who has caused to be placed on board, a very valuable and improved windlass, the invention of Mr. Samuel Nicolson of this city.

The windlass of Mr. Nicolson, is considered by competent judges, as great an improvement as could possibly be effected in a ship's tackle; by this powerful engine men can raise or lower persons by the ordinary process. This is a great point of great consequence, particularly when we consider how many anchors and cables are lost for want of sufficient force to raise them; and the frequent delays and perplexities in getting to sea, which are occasioned by lack of adequate purchase to raise an anchor with facility. All vessels which carry deck loads, will acquire another advantage (the use of the improved Windlass, as men work forward of the windlass. The Morea is now at Central wharf, where all ship owners and builders are requested to visit her, and inspect the windlass; we have no doubt, but that upon examination they will generally adopt the improvement of Mr. Nicolson. This gentleman has, we learn, secured to himself the right of this invention, as well as several others for the same purpose—the one now referred to, is considered the most useful, because it combines all the power of the others, with more simplicity and economy in its construction.

OBITUARY.

For the Boston Recorder.

Died in this city, on the 5th inst. MRS. ANNA JONES, aged 40. There was always something in death, that is chilling and dreadful to human nature; and we involuntarily shudder at its approach. Even when it comes in its gentlest form, and hushes forever the light breathings of the infant, it is solemn, and deeply affecting. And when the venerable man, stricken in years, and ripened for glory, is gathered to his fathers, though the matter of rejoicing that has been so long with sin and sorrow, still there is something sad in the thought, that he is dead.

But it is not the infant of days, nor the pilgrim of gray hairs, whose loss, we now mourn—O, no.—It is one cut off in the prime of life, in the midst of extensive usefulness, whose deeply and ardently engaged in fulfilling former schemes of benevolence, and maturing others—while surrounded by those who looked upon her with admiration and love; and who knew her, did not! She is gone—and when we saw her laid low, we were ready to exclaim, with one of our old friends, "Is it not well with her now? But why should we mourn? Is it not well with her now? Though we have lost a beloved friend, heaven has gained another inhabitant, and one more glorified spirit awaits the song of praise in that happy world. We will dwell on her joys, till our tears flow to flow; we will rejoice in the thought, that the Lord hath done, as so much his good."

Mrs. Jones was no common Christian. Her mind, naturally strong, was highly cultivated; and her heart, purified by afflictions, seemed wholly devoted to God. Her most distinguishing characteristic was an ardent love for souls. The whole end and aim of her existence seemed to be, to gather the unconverted into the fold of Christ. To this she left no means untried. It was her custom to select individuals, over whom she could in any way exert an influence;—then, by faithful and judicious conversation, fervent and persevering prayer, she would labor for them; and when she found they began to feel, and pray for themselves, she would lead them to her pastor and

to the inquiry meeting. Many, very many were hopefully converted through her diligent and efficient instrumentality;—and often when she had pursued this course but a very short time. Frequently have I seen, the tears of anxiety tremble in her eyes, while she recounted her hopes and fears with regard to some individual, then the subject of her prayers and efforts. I have seen her pressed down with the weight of that soul while she pleaded for its conversion, as though her own salvation were suspended on it. And when her prayer was answered, she would give to God the glory, and immediately begin to intercede for another.

Perseverance was a prominent trait in her character. When embarked in a good cause, all the energies of her active mind were bent on its accomplishment; and if she felt satisfied that she was using the proper means, nothing could discourage her. Though the prospect of obtaining the object might appear distant to every one else, to her believing heart it was always near—"if the blessing tarried, she waited for it."

She possessed in an eminent degree, the spirit of prayer; and strong and unwavering was her faith in a prayer hearing God. The promise, "ask and ye shall receive," was enough for her; and on the strength of this, she carried all her desires and sorrows to the throne of grace, with far more confidence of being pitied and relieved, than she did to her dearest earthly friends.

Notwithstanding her high attainments, both moral and intellectual, she was "meek and lowly in heart," and very far from any thing being so excessively desirous of distinction, and we know not why she was so soon called from her labors. But if we walk in her steps, we shall know hereafter. Upon whom has her mantle fallen? S. J. D.

CLASSICAL READER.

Just published by LINCOLN & EDMARDS, Boston.—The second edition of the Classical Reader; a Selection of Lessons in Prose and Verse, from the most esteemed English and American Writers. Intended for the use of the higher classes in public and private seminaries. By Rev. F. W. P. Greenwood and G. B. Emerson, of Boston.

Note of the Compiler to the Second Edition. "The rapid sale of the Classical Reader having induced the Publishers to offer a stereotyped edition to the Public, we have endeavored to improve it by substituting a few new lessons in the place of others, which were thought to be less interesting. This has been done without changing the order of the lessons, and as we have thus enabled ourselves to introduce several new authors into our collection, we believe that we have made it more useful, at the same time we have given it increased variety."

The Publishers offer the above work with confidence to Instructors and School Committees, as a choice, elevated and instructive compilation, which cannot fail highly to interest and benefit every school in which it shall be introduced.

Extracts from Reviews.

"This book bears ample testimony to the good taste, and various reading of its compilers. It deserves a place not only upon the shelves of our schools; it should also be found upon the shelves of all who would possess in a neat compact volume, specimens of the choicest literature of the past and passing age."—[Christian Examiner.]

We are happy to see another valuable addition to the list of reading books, one which has been compiled with a strict regard to the tendency of the pieces it contains, and which bears the stamp of so high a standard of literary taste. In these respects the Classical Reader is highly creditable to its editors; and, indeed, when compared with the best class books and readers used in England, the work says much for the progress of education and taste in this country. In the domestic circle, an hour spent in reading by rotation from its pages, would certainly contribute to social enjoyment, and to the formation of an easy & graceful style of reading."—[American Journal of Education.]

"The Classical Reader is selected from the very best authors, and affords all that can be required for classical, and in sufficient variety, too, of manner, to facilitate greatly the formation of correct habits of reading, and a good taste. From each of these considerations we can give it our cordial recommendation."—[North American Review.]

Jan. 25.

THE DUTY AND PRIVILEGE OF CHRISTIANS

to devote their all to the spread of the Gospel. By DAVID CAMPBELL. "As ye would that men should do unto you, do ye also to them likewise." JESUS CHRIST.—For sale by the hundred, dozen, or single copy, by CROCKER & BROWSTER, 47 Washington Street. Jan. 18.

Upwards of 20,000 of the Boston editions of this useful little Manual, have been disposed of. For sale by JAMES LORING, No. 132 Washington Street. Jan. 11.

NEW PUBLICATIONS.

JUST published and for sale by M. NEWMAN, Andover, Publisher, HILLARD & GRAY, CROCKER & BROWSTER, Boston, J. LEAVITT, New York.—Jahn's Archaeology, second edition, with a copious Index. Price, \$3.50.

Citations from the Old Testament by the Writers of the New Testament. Published under the superintendence of M. Stuart, Associate Professor of Sacred Literature in the Theological Seminary, Andover. Price 75 cents.

An Elementary Course of Biblical Theology, translated from the work of F. Schott & Platt, with additions, by S. S. Schumaker, Professor, &c. 2 vols.—Price \$5.

Professor Porter's Pastoral and Missionary Sermons. Henry's Exposition of the New Testament, 5th volume, being the 1st volume of the New Testament.

In Press.—Professor Stuart's Commentary on the Epistle to the Hebrews—2 vols. Price \$5.

Porter's Analysis of the Principles of Rhetorical Delivery—5th Edition.—Price \$1.50 bound. 6w Jan. 4.

BOOKS AND STATIONARY.

WHITNEY & COOLEY, Auction and Commission Merchants, No. 26, Washington Street, have on hand, and are constantly receiving, a very large supply of valuable BOOKS, in the various departments of Literature; among which are, Bibles of all sizes, in rich and common binding, together with a general assortment of Law, Theological, Medical, Miscellaneous, Blank Books, Paper, Quills, Ink, &c. the whole of which will be sold at the most reduced prices, for cash or approved credit. Country Dealers, and persons wishing to supply themselves with the above articles on the most liberal terms, will find it to their advantage to call and examine for themselves. Dec. 28.

SURGICAL INSTRUMENTS, DRUGS, &c. DAVID & JOHN HENSHAW & Co. No. 33, India-street, (near the head of Central Wharf) have for sale, a large assortment of Surgeon's Instruments, Drugs, Paints, &c. &c. &c. at very low prices.—Gentlemen wishing to purchase, are respectfully invited to call. 6w August 24.

ELIXIR PECTORALE. (See interesting extract.) To Dr. WATSON, you, and benevolence towards a numerous class of the public, who, like myself, have been or now are afflicted with consumptive complaints, I would address to you the following statement of facts.

I was early subject to a cough, which has at times occasioned the raising of much blood. In May last, I was attacked with *hemoptoe*, a most distressing cough, with *spasmodic pain in the side and breast*, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued.

In July last (from the recommendation of a friend) I procured a bottle of the "Elixir Pectorale," and had not taken more than one bottle, before I felt essentially relieved. I have now used between two and three bottles, and find myself fully recovered. My private, and public labors in the pulpit, are attended with no inconvenience. As yet I feel no symptoms of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I am well. Yours, with sincere gratitude, EZEKIEL L. BASCOM.

Attest, Nov. 20, 1837.

The whole of this interesting letter, together with many others relating to this truly valuable Elixir, may be seen at the various Agents.

Sold by LOW & F. No. 44, Hanover St. at the head of Elm St. J. P. HALL, No. 1, Union-st. and S. N. BRADY & BROTHERS, 92, Washington-street. Price \$1 per bottle. 6w Jan. 18.

BOARDING. A Gentleman and his Lady can be accommodated with board, together with a parlor and chamber, in a central part of the city. Also, several single rooms for Gentlemen, members of the General Court, or others. Inquire at this office. Jan. 11.

ADAMS & FESSENDEN, 77 and 79, State Street. HAVE for sale a general assortment of HARD WARE GOODS, which will be sold on favorable terms. Dec. 26.

THE INDIAN CHRISTIAN.

I now proceed

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